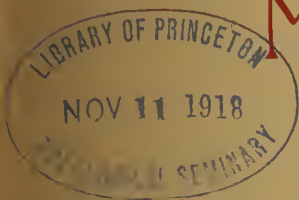


VOL. XIV

NO. 2

# THE AMERICAN McALL RECORD



APRIL  
1896.



# THE AMERICAN MCALL RECORD

PUBLISHED QUARTERLY BY THE

## AMERICAN MCALL ASSOCIATION

ROOM 21, 1710 CHESTNUT STREET

PHILADELPHIA, PENN.

**SINGLE SUBSCRIPTION**, with Annual Report, postpaid, 25 cents a year. **CLUB RATES**, twenty or more subscriptions: To one address, 10 cents a year; to separate addresses, 12 cents a year.

### CONTENTS

Editorial Notes.—The Annual Meeting.—*The Bon Messenger*.—The Baptists of France.—Last Summer's Boat Work.—Provocation to Good Work.—McAll Mission in Paris.—Pastoral Work in Newark Halls.—Brooklyn and Newark Halls.—In Memoriam.—A Word of Cheer.—La Villette.—Epernay.—The Boat at Cergy.—Thanks Sunday.—Lagny.—Roubaix.—Giving Among French Protestants.—A View by an Outsider.

### OTHER PUBLICATIONS

- THE MCALL MISSION IN FRANCE.** By Rev. Franklin Noble, D.D., 17 illustrations. 22 pp. 10 cents a copy; 3 copies for 25 cents; 25 copies, \$2.00.
- FRENCH SUNDAY-SCHOOLS AND AMERICAN CHILDREN.** By Mrs. Louise Seymour Houghton. 8 pp. 60 cents per hundred, postpaid. Especially for Sunday-schools.
- A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS.** By Rev. E. W. Hitchcock, D.D. 16 pp. Price, 5 cents a copy.
- THE NEW RELIGIOUS SPIRIT IN FRANCE.** By Prof. Jean C. Bracq. 4 pp. 40 cents a hundred, postpaid.
- THE WOMEN OF FRENCH PROTESTANTISM**, 20 pp.; **OUR DEBT TO FRANCE**, 15 pp.; **FRENCH PROTESTANTISM IN THE NINETEENTH CENTURY**, 20 pp. **THE EVANGELIZING POWER OF THE MCALL MISSION.** 16 pp. By Mrs. Louise Seymour Houghton. Price of each, postpaid, 5 cents per copy.
- THE LOST CHILDREN: A STORY OF THE MCALL MISSION.** By Madame Pasteau. 16 pp. Single copies, 5 cents.
- A NEW DEPARTURE**, 4 pp. 45 cents per hundred, postpaid.
- CHRISTMAS FÊTES IN THE MCALL MISSION**, 4 pp. 45 cents per hundred, postpaid.
- THE PRESENT OUTLOOK IN FRANCE.** By Rev. Arthur T. Pierson, D.D. **TWELVE QUESTIONS ANSWERED.** Price, 35 cents per hundred.
- GOD'S PLAN AND PROVIDENCES IN THE MCALL MISSION.** For free distribution. 16 pp. By Rev. L. T. Chamberlain, D.D.
- FIFINE: A STORY OF THE MCALL MISSION**, 204 pp. Illustrated. By Mrs. Louise Seymour Houghton. Cloth, 65 cents, postpaid.
- THE CRUISE OF THE MYSTERY IN MCALL MISSION WORK.** 408 pp. Illustrated. By Mrs. Louise Seymour Houghton. Cloth, \$1.00, postpaid.

All remittances except those for literature, should be payable to Mrs. Abraham R. Perkins, Treasurer, W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Caroline Remington, General Secretary, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-office, Philadelphia, Penn., as second-class matter.

# THE AMERICAN McALL RECORD

---

VOLUME XIV

APRIL, 1896

NUMBER 2

---

Our readers will be glad to see Mrs. McAll's picture on the cover. Mrs. McAll's health is not now robust, but she is working on her husband's biography as her strength permits, and when in Paris, where she spends a part of the year, she attends the meetings as far as she is able.

---

Mr. Soltau writes that the winter has been mild and the work going on pleasantly. "The boat is at St. Denis," he writes (a suburb of Paris). "The place is a stronghold of atheists and anarchists, and therefore a most difficult ground to work. We shall soon be sending it up the Seine to begin village work again." See on page 5 something about the boat at St. Denis.

---

By a misprint in *Le Bon Messager*, the mission station, announced in February *Record* as founded by the Church at Grenoble, was founded by the Church in Grenelle, Paris. The expenses of the hall and all the work are carried on by the Church and its people. The reason for carrying it on under the name of our mission appears to be simply because the standing of the mission with the Government is such that the requisite authorization for such a mission could more easily be obtained under its name than by the church itself. What a testimony to the standing of the McAll Mission in France!

---

The joyful news comes from Lyons that the stations there are not to be closed after all. Not that the mission has found the necessary funds for keeping them on. Better, far better than that! *The churches are not going to let them die!* The Baptist Church of Lyons undertakes to carry on the Vaise Station; the Free (Presbyterian) Church, that of la Croix Rousse, and the Reformed Church (Presbyterian), those of Brotteaux and la Guillotière. With what light hearts can our friends of the New Jersey auxiliaries now address themselves to some other branch of the work!

---

A very encouraging feature of the mission is the unceasing interest of the churches, resulting in practical work. Pastor Jean Monnier has taken hold of certain parts of the work in Salle Rivoli, especially with a view to giving a field of work to a number of students of the Latin Quarter whom he has gathered round him. Mr. Sautter has set his young people to work at Berbès Hall. They come from the St. Esprit Church, which is perhaps the wealthiest church in Paris. Other pastors are beginning to do the same. Of course, Mr. Greig keeps the young people of his Bercy Church as busy as bees.

Mr. Brown sends a photograph of the boat moored at Auvers, taken by an amateur who attended the meetings most assiduously. We hope at some future time to use it on the cover of the RECORD.

---

At the Rue Royale Hall, in January, there was an important discussion of the question, "How shall we utilize the converts of the McAll Mission?" Part of it will be given in another number.

---

A course of fifteen lectures on the Christian Life was begun in the hall of Rue Royale in February. Pastor Jean Monnier, who has lately undertaken a good deal of work in Salle Rivoli-New York, is giving these lectures.

---

Of the Christmas *fêtes* in New York Hall, a worker writes: "The American Church in the Rue de Berri did nobly this year, sending over 550 garments, and supplying 750 francs cash."

---

The wisdom with which gifts are bestowed at our Christmas *fêtes* comes out plainly in Dr. Benham's article about La Villette Station, on page 19. There is no pauperizing of children by gifts not deserved, and no chance for "repeating," as will be observed.

---

In Salle Rivoli-New York is an adult Bible-school of 95 members. Mr. Brown writes of it: "This adult school is probably the only one in France, and the teachers belong to four different churches. One is Scotch, one Dutch, one American, two are French and two English, so we are, indeed, an interdenominational and international mission."

---

At a series of special meetings for revival and consecration held in the Baptist Chapel at Marseilles last winter, services were conducted by a pastor of the Reformed Church, of the Free Church, of the Société Evangélique of the Mission Intérieure, and of the McAll Mission—M. Lenoir, who has charge of our work in Marseilles.

---

Some important courses of educational meetings have been instituted in one or two of the halls. In that of Boulevard Voltaire a series of four lectures on Africa was given, in February, by Mr. Keck; in that of Rue Augereau a series of six have been given since New Years by different speakers: Messrs. Réveillaud, Migot, Fuster, etc., on such subjects as "The Catacombs of

Rome," "Pasteur," "Oberlin," etc., with magic-lantern lectures by Mr. Brown and M. Schaffner.

---

One who has had long experience in missionary work writes to the Secretary of one of our Auxiliaries: "Get as many young people as possible to collect money. Dr. Muhlenberg used to tell me when I was a young man, 'It is not the big sums of money that do the work, but the little rills that fill the stream.' The first collection for St. Luke's Hospital of the little Church of the Holy Communion brought the magnificent sum of thirteen dollars and nine cents."

---

The French Protestants have begun to feel a sense of responsibility in regard to missionary work in Madagascar. The committee of the Missions Évangéliques has appointed a delegate to convey to the Malagasy churches the fraternal greeting of the Protestant churches of France and to inquire how help can best be rendered. It is reported that the newly-appointed Resident General on the island is a Protestant.

---

The Editor earnestly appeals to the Secretaries of the Auxiliaries to aid her in making our little magazine interesting and valuable by sending to her such letters or parts of letters from the mission field as they would be willing to share with the other Auxiliaries. We all feel an interest in the work of other Auxiliaries second only to that we feel in our own. And we cannot really understand even our own special work unless we also know something of the whole field and what is being done in each part of it.

---

The Editor has to thank the officers of several Auxiliaries for the opportunity to copy for the RECORD letters received by them from the field. She now has to make a further request. Will not the Secretaries kindly *translate* the letters before sending them? It is evident that you must translate them for the benefit of your Auxiliaries; why not let your Editor have that benefit, too? The present number, for example, consists so largely of matter sent from the field in French, which the Editor has herself been obliged to translate, that the labor of getting out the present number has been fully three times as great as usual. A certain proportion of the RECORD matter is always translated or (more generally) adapted from French religious newspapers. This your Editor ought to do and does gladly. But time is too precious in these busy days for any one to do over again work that some one else has done or *must* do. Do we not all agree to this?



## THE ANNUAL MEETING.

The thirteenth annual meeting of the Association will take place May 6 and 7, 1896, in the Westminster Presbyterian Church, Elizabeth, N. J. Delegates should be sent to represent each Auxiliary, the number not to exceed five.

Entertainment of delegates will be provided by the ladies of the Elizabeth Auxiliary, and Secretaries will confer a great favor by sending the names and addresses of the delegates, at an early day, to the chairman of the local committee, Mrs. A. Van Deventer, 531 N. Broad Street, Elizabeth, N. J., from whom they will receive all necessary information.

Delegates not desiring entertainment should also send their names and addresses in advance of the meeting to the chairman of the committee.

If no delegate is going, do not fail to send your report, not later than April 15th, to the General Secretary, to be read by her at the meeting.

To this call is added the following letter from the President :

DEAR ——— :

Knowledge is the backbone of interest. Without it enthusiasm will soon flag and interest die. If we would produce any effect in our work, we must first make ourselves perfectly familiar with its many phases.

With enthusiastic knowledge, we may hope to inspire enthusiasm.

As President of the National McAll Association, let me draw your attention, as head of your Auxiliary, to the approaching annual meeting, to be held in Elizabeth, New Jersey, on May 6th and 7th.

The universal testimony of the attendants at former meetings has been of help received and energy conveyed.

Let me beg you to send at least one delegate. Let her be carefully selected, that she may be capable of giving to others the enthusiasm she receives. Let her expenses be provided from some fund, so that you may not be hampered in your selection by the thought that one must be found who can afford to pay her own expenses. No Auxiliary can afford not to send a delegate to the General Conference.

Many reports are too statistical, and liable to be extremely dull. Whether a verbal or written report is prepared for the annual meeting, let it be brief, but bright and racy.

Another benefit to be gained from attendance at this assembly is the meeting of other workers from various parts of the country. Coming in contact with people brightens and freshens us, and often brings out thoughts and ideas until now dormant.

Finally, let me again urge you to consider your duty not wholly done

until you have prepared a delegate and a report for this coming meeting, that shall represent correctly your Auxiliary to us, and our Association back to you, so that we shall have mutually helped each other in our struggles and triumphs in the next year's work.

A part of Wednesday afternoon has been set aside for these reports.

N. B. PARKHURST, *President*.

### THE BON MESSENGER.

The latest news from the boat comes by way of the *Christianisme du XIXme Siècle* of March 6, which has as follows :

"The *Bon Messenger*, which was last month at St. Denis (a northeastern suburb of Paris), was well received by grown persons as well as by the children, who visited it in crowds. Only once did any come with the evident intention of creating a disturbance on board of this mission-boat of the McAll Mission, but they gave up the attempt. We quote from a letter of M. Alain to the *Chambre Haute* : 'A man of Herculean strength, about 26 or 28 years old, came in at the head of a band of young men, exceedingly the worse for liquor. He returned another time, always accompanied by his followers, but a little less drunk. A third time he was still less so ; the fourth time he was in a normal condition. Our young friend, Pierre Kiffer, had the happy inspiration to whisper to this lesser Goliath, as he assigned him a seat, "I count upon you to keep order among your friends." The latter were giving every evidence that they proposed to make a disturbance. No doubt God moved upon this man by His Spirit, for as if in spite of himself, he took the charge seriously, and, thank God ! perfectly did his part, keeping better order perhaps than a policeman could have done, or all of ourselves together. He appeared to be the head of his band, they only waited for a motion from him to make an uproar, but like Balaam he did the opposite of what he had resolved. Yesterday, Sunday, he was here and held out his great hand to me, calling me by name. "You have a young man here," said he, "whom I shall never forget ; he did more than he dreams of in giving me a charge contrary to my intentions." Then he gave me his address and asked for mine. Without question God will give us this soul to cultivate.' "

St. Denis, it may be observed, is a peculiarly difficult quarter, being largely inhabited by canal-boat people, out of work and therefore turbulent in winter.

## THE BAPTISTS OF FRANCE.

BY A BAPTIST OF FRANCE.

About 1816 the Evangelical Continental Society of London sent to the north of France a pious missionary named Henry Pyt, who took up his quarters at Nomain, a suburb of Douai, about twenty miles from Lille. This faithful servant began his work by gathering about him the few Protestants who were already in that region, and then went in to evangelize the Roman Catholics.

In 1815, France being then occupied by the allied armies, some pious soldiers of the English army stationed at Valenciennes were in the habit of coming together every Sunday for worship. The hymns they sang attracted the curious, and to them they distributed religious tracts and French New Testaments. Several of the soldiers were officers who spoke the language of the country, and by their mien as well as by the reading of the word of God scattered abroad by them, a certain number of Roman Catholics were enlightened and led to evangelical faith. Henry Pyt, having become aware of this fact, visited these proselytes and induced them to connect themselves with the church at Nomain, which thus made important gains.

The living piety of the missionary led him to carry on a deep heart work at the same time that he extended his efforts in all directions. He neglected no proper means to confirm the faith of the faithful and to increase their knowledge and zeal. The study of the Bible, familiar conversations in which each one said whatever was in his mind; missionary incidents and others, he made use of them all. So far the members of the flock had never heard of the baptism of adult believers, but one evening, in a social meeting, Pastor Pyt having spoken of the extraordinary success attending the work of the Baptist missionaries in India, the attention of several was aroused; so that at the close of this meeting some members of the flock gathered around the pastor to ask for more information about these Christians whom he called *Baptists*. Mr. Pyt told them that "they are Christians who preach the same salvation that we preach, but who baptise only believers, and by immersion; furthermore, they hold that the church ought to consist only of those who are really converted, and they refuse all subsidies which come from the State, affirming that the churches themselves ought to sustain their pastors."

This information, however imperfect, made such an impression upon the Protestants of Nomain that they went to work to search the Scriptures carefully to learn what they taught upon this interesting subject. They ended by believing that the doctrine which distinguished the Baptists is in conformity with the teaching and practice of the Apostles. So it came to pass that one day, when a number of them were accompanying their pastor to a meeting in a neighboring village, they said to him, as they were passing near a little brook,



“Here is water: what hinders us from being baptised?” A number of people followed the example of these who were first baptised, and thus was founded the first Baptist Church in France.

Somewhat later, the venerable Henry Pyt having left the North, Missionary Willard, sent forth by the American Baptist Missionary Union of Boston established himself in this department and fixed his residence at Douai. The church of Nomain took him for its pastor, and from this flock, which spread and doubled, went forth Baptist colporters, evangelists and pastors, spreading themselves in the North, the departments of Aisne, the Oise, and even as far as Paris. Missionary Willard, being above all men a close scholar and theologian, was found to be qualified to form the minds of the young workingmen by giving them the necessary instruction.

At length, after many disappointments, after the death of influential members and other circumstances, the church of Nomain fell into the hands of the Reformed Church, but Baptist churches were founded in various directions by new workers, nearly all dead since then. To these faithful pioneers of the earlier days, Thieffry, Crétin, Lepoids, Boileau, Lemaire, Dez—the last two still living—we owe, under God, the existence of the churches of Denain, La Fère, Chauny, Saint Sauveur, Paris and Lyons, to say nothing of other churches which divers circumstances have attached to the Reformed Church.

These men were successively joined by others, in the number of which we must place the pastors Cadot, Vignal, the elder Vincent, Andru, and other colporter evangelists. More recently a distinguished evangelist, M. Ruben Saillens, who had long been in the service of the *Popular Evangelical Mission* (McAll), joined the Baptists, whose principles he shared, formed a new church in Paris, and contributed to the extension of the work in the South, the East, and even to Switzerland, whither Pastor Boileau had already carried Baptist principles. The work in the North extended and gained a large number of workers. Very recently a new work was founded at Ougrée, Belgium, by Pastor Cadot, of Chauny. At present the number of Baptist churches regularly constituted in France is 19. Many others are in a state of formation. Two Baptist churches in Switzerland and the one in Belgium may be considered as belonging to the Baptist churches of France. The number of workers, pastors, evangelists and colporters at the present time is 34, with about 1400 communicants and 4000 members of the congregations. These figures do not include the churches of Switzerland and Belgium.

Besides their distinguishing doctrine the Baptists of France hold to the full authority and inspiration of the Holy Scriptures. As a general rule, they observe a scrupulous church discipline, are faithful in the sanctification of the Sabbath, in which cause many among them have made real sacrifices.

At the time when their first churches were formed, the French Baptists were subject to all sorts of persecutions. They were calumniated, maltreated, pursued with blows and stone-throwing in the streets, beaten and thrown into prison, their temples were closed, their dead disinterred. Once, a priest "rebaptised" the dead body of a Baptist before burying it. Besides such persecutions as these, they were subjected to many vexations on the part of the Established Protestant Church, the President of Consistory\* going so far as to obtain the exclusion of a Baptist pastor from a hospital in which one of his people was lying ill.

In spite of such opposition the Baptists continued their work, devoting themselves especially to the evangelization of Roman Catholic districts. Thus all their older churches, those in the departments of the North, Pas de Calais, Aisne, in Oise, Paris, St. Etienne, and Lyons, are composed almost entirely of Roman Catholics, brought by them to a knowledge of the Gospel.

As to their peculiar principles, the Baptists of France, who were formerly exceedingly strict, have now for the most part come insensibly to the ground held by the celebrated C. H. Spurgeon of London. They teach that the church should be composed only of those who are truly converted and who have been baptised by immersion after making profession of faith; but they hold as brothers all Christians of whatever denomination.

As to the communion, there is a divergence of views; some receive at the holy table non-baptised Christians who happen to be occasionally present, and feel free to commune at the table of non-Baptist brethren. Others, however, refuse to commune with those who have not been baptised after believing, and they abstain from the communion tables of pedobaptists, though acknowledging them as brethren.

One of the great Baptist principles is the autonomy and independence of each church; but the French Baptist churches, having been up to this time largely aided and sustained by the American Society, already mentioned, do not yet possess entire autonomy. Yet, they are tending thitherward, and the time is perhaps not far distant when foreign aid may be restricted to the extension of the work, many existing churches becoming self-sustaining.

This independence of the churches does not prevent a union of churches. Thus recently, at the suggestion of Pastor Saillens, the Baptist churches of the East of France and Switzerland formed themselves into an association; those of the South and Centre have followed their example, and those of Paris and the North are thinking of following the example of their sisters. But these associations leave the liberty and autonomy of each church absolutely intact.

Grave difficulties arose not long ago between the two Baptist churches of

---

\*Office somewhat analogous to Moderator of General Assembly, but with official authority.

Paris, but as it is only a question of individuals we may hope that Baptist principles, which have not ceased to make progress to this time, and to which at the present time a good number of pedobaptist pastors and people are inclined, will continue to grow strong and prevail. The majority of workers being former Roman Catholics, or children of converted Romanists, are peculiarly qualified for evangelizing work among Romanists. All work with ardor and zeal for the extension of the reign of God in their country, and the Lord cannot but bless and favor their efforts. These are the more effectual because baptism is, more than any other ecclesiastical system, in harmony with the political and social ideas which are dominant in France at the present time.

---

#### A FEW MORE NOTES OF LAST SUMMER'S BOAT-WORK.

Whilst the boat was at Pontoise, a lady came from Auvers to the service. I had been to see her and left a card at Auvers, so she came in the evening. She told Dr. Benham and me of many that had been enlightened at Auvers. She herself had been to see the Arch-Priest at Pontoise and asked him if she could have a Bible.

“Why, my child?”

“Oh! I have been to the Boat at Auvers, and all the Protestants have Bibles, and I want to know my religion; I know nothing, Father. Why cannot I read the Bible?”

“My child,” was the answer, “you have the church, and your confessor; it is enough. Unlearned people are led astray by reading the Bible; it may do you harm.”

But this rebellious daughter of the Church bought a Bible, and told us she was reading it night and day and was searching the truth and had not found.

An artist offered his studio for meetings, saying, “It is right amongst the people. We must do *something* for the people.”

The last news from Auvers-sur-Oise is a letter of which this is a part:

“Your work is so beautiful that I desire not to remain passive but I am drawn to devote myself to such a noble cause. ‘My tongue shall speak of Thy word \* \* \* Let Thine hand help me \* \* \* I have longed for Thy salvation; O, Lord, Thy law is my delight.’”

Luther said: “There was hope for the reformation, for children had begun to pray.” Surely we may exclaim: “There is hope for France now young and intelligent ladies are bent on giving themselves to the work.”

## A PROVOCATION TO GOOD WORKS.

[The following article was prepared and distributed as a leaflet in one of our Auxiliaries. It contains nothing that will not be stimulating to us all. Though brighter days have dawned we still need to work *hard*.—EDITOR.]

We commence our labors for another year with a new anxiety, an unusual solicitude, for the McAll Mission to France, in common with the greater Mission Boards, has fallen upon troublous times, having to face a deficit in the accounts of last year of \$7000. As the total amount sent by our American Association was less than in other years by about that amount, we can but feel that had not our contributions fallen short, this would not have occurred. While the Evangelical Church of France has come nobly to the rescue with a generous assistance, thus evidencing her high appreciation of the work, and some English friends have agreed to raise the remainder, provided its recurrence is guarded against by a curtailment of the work, it is plain that unless the fund from this country can be brought up to the former standard, the closing of a number of important and interesting halls in the Provinces and several in Paris this spring as the leases may expire, will become peremptory. By those familiar with the several places thus doomed, this is regarded as a great calamity, a step backward, and at a time, too, when the promise of the field and the receptivity of the people would indicate enlargement rather than retrenchment. Neither did our \* \* \* Auxiliary contribute last year the amount necessary for support of the Salle \* \* \* to which *we are pledged!* It seems wrong to reduce the work there, now so well organized. Neither the nightly Gospel services, the bi-weekly Bible-schools, the mothers' meeting, kindergarten, industrial classes, nor the work among young women and men can be dispensed with without losing ground. And yet, the expenses *must be met*, if not by the Christian generosity of its friends, then by a pruning off of healthful and needed branches. Never have we so needed money as now, and never have we so felt the call to extend the work.

It may be asked, "Cannot English or Scottish friends do something more?" Doubtless they could, but we have no way of dealing with that question; the only one before us being, "Are we living up to our privileges as co-workers with God, and are we doing all He would have us in this field?" Word comes to us from one point and another, that never has the field been more white to the harvest; never have the French people been so easy of access. The Sabbath School work is being developed, and much is to be hoped from it in the future. In Mr. Greig's school there are already efficient teachers who entered as scholars years ago, without any religious faith or experience. Like the fields of the Orient, it seems as if it were seed-time and harvest all the time. Throughout Paris the halls are doing most satis-



factorily. The administration is in excellent hands, Mr. Greig being a most devoted working President. The Mission Boat, with its services in remote hamlets upon the little rivers, is constantly revealing in most unexpected places, the long dormant, but not entirely crushed, spirit of the Huguenots. The people are eager for the Bible and faithful in attending the services, and frequently the call for a permanent station is heard, which, because Christian people do not give more liberally, must be refused.

France could be literally dotted to-day, most profitably, with mission halls, with results almost immediate, could the money be forthcoming. There is but one opinion among thoughtful men who have studied the subject, and that is, there is no field to-day for mission work so promising for quick results as France. The writer of this was at Toulouse, over a broiling hot Sabbath. It was a *fête* day. In the evening the illuminations, games, etc., in streets and park, were most brilliant and attractive. Yet a little way from this park we found the humble McAll Station, with a goodly audience, when we scarcely expected to find anyone.

The Salles at Marseilles we found were of marked interest and well filled. We heard Dr. Hastings Burroughs tell of the thrilling inception and growth of the work at St. Etienne; yet for the want of a few paltry dollars, the places must all be closed. The good old missionary hymn rings in our ears as we contemplate this threatened calamity:

" Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to souls benighted  
The lamps of light deny?"

We once heard an old minister read this hymn, and when he came to

"Waft, waft ye winds His story,"

he stopped and solemnly said, "Alas! brethren! this is just what we are too willing to have done, to have the wind do the work we ought to be glad to do ourselves." The closing of these halls means the loss of precious souls,—of lives for Christ. Can we afford to allow this? Let us make this year a heroic effort—remembering "the silver and the gold are His," and that we are only asking in His name, for *that which is His*,—that souls for whom He laid down life may hear of His salvation.

So will our personal hesitation and diffidence disappear and the work be saved.

Let no one withhold her contribution because perhaps necessarily small, for it is the many small gifts, rather than the few large donations, which in the past have made up the needed amount.



## THE McALL MISSION IN PARIS.

[*The Christian World*, London.]

It has been several times mentioned in the columns of *The Christian World* that the McAll Mission is hindered by lack of funds, a very common complaint in regard to all societies, but much to be regretted in this case. The loss of its founder, nearly three years ago, and of many who largely supported the Mission by regular and generous subscriptions, has naturally rendered the management difficult, but it is still doing so great a work, and one which increases rather than diminishes with every year, that I venture to plead its cause with those who are able to help.

The mission had its commencement in an almost romantic manner. \* \* \* To-day in Paris and its environs there are nearly fifty halls in which many kinds of good work are carried on, while the Mission has spread to all parts of France, occupying a band of earnest Christian workers, many of whom give their whole time to it.

Among the different departments the Medical Mission occupies an important position. There are three dispensaries open once a week, each being worked by a different medical man; one is in the Rue Nationale, one at Les Ternes, and the third at Grenelle. All the patients are obliged to attend a short Gospel service before they are relieved, a rule which has aroused some criticism, but it has been found to be productive of beneficial result. The doctors give advice as well as medicine, especially in regard to diet, and they are trying to make the people understand that alcohol is not necessary to them, a fact which they have been very slow to believe. Condensed milk is often given to the patients with great advantage.

There is a special mission to the blind, which has been very useful; there are also mothers' meetings and young women's meetings, and special societies for young men. But, best of all, each mission has a Sunday-school, and in connection with several are Young People's Societies of Christian Endeavor.

A very happy thought was put into action when the Mission Boat, the *Bon Messenger*, was secured. This Boat is, I believe, spending the winter on the canal at St. Denis. \* \* \*

Being in Paris, I thought I would like to see a specimen of the McAll Mission work, and the courteous Secretary, M. W. Soltau, arranged for me to attend some of the meetings last Sunday. In the afternoon, at 4.30, I went to the Central Hall in Rue Royale, a large, light building, like an English Chapel, and used as one by the English Congregationalists in Paris. A young man stood outside, and invited passers-by to enter. The crowd of gay idlers was lessened by perhaps 250, and the place was filled with well-dressed French people, who listened to two eloquent addresses and joined in the hymns and prayers. From thence I went to Faubourg St. Antoine, to see a French

Sunday-school, and was much delighted. It is under the care of Rev. C. E. Greig, M. A., the Chairman and Director of the Mission, with which he has been connected sixteen years. The school is one of which many an English superintendent would be proud. The boys and girls were in groups around their teachers, most of whom were themselves the fruit of the mission. They were all taking the International Lesson for the day, and at the close of the classes the infants and others came in to be questioned on the subject by Mr. Greig, so that the large room was filled. The discipline was splendid. Mr. Greig, who used a blackboard, is a born teacher, and the scholars answered his questions with the eagerness of those who had thoroughly mastered the subject. Their replies were given simultaneously, though now and then some bright boy would distinguish himself. The school is held from six to seven in the evening, and numbers some two hundred intelligent-looking young people. Mrs. Greig's large class of senior girls sent a request that they might be excused from joining the others, and the lady who had taken the class, Mrs. Quehen, told me that she had asked those who wished to be really Christians to remain, and they had all stayed.

After school I went to Bercy to another Hall, and had some refreshment with the Christian Endeavor Society, consisting of beef, peas, bread and tea. The girls as they came in kissed each other in French fashion on both cheeks, and the youths also appeared attached to one another. After tea we went into the Hall to the evening service, where the Endeavorers occupied a number of side seats, and took the musical part of the service into their care. Mrs. Greig led with the harmonium, six ladies, one little boy\* and two young men played violins, and the others helped with their voices. Two addresses were delivered by Mr. Quehen and Mr. Greig, to which the congregation, among whom were many women in their comfortable white caps, listened attentively.

What a pity it would be if so important and hopeful a work should be allowed to languish for want of funds. Surely every one will wish it God-speed, and those who can will aid it.

MARIANNE FARNINGHAM.

As we go to press comes the sad intelligence of crushing sorrow in the Monod family—so dear not only to the Mission, but to all American Christians. The son of pastor Leopold Monod, of Lyons, a brilliant young medical student of 23, while developing photographs in a dark room, mistook a glass of cyanide of potassium for one of lemonade which had been brought him, and, drinking it, died almost immediately. Pastor Theodore Monod hastened from Paris to his brother, leaving his family in good health, but was almost immediately overtaken by a telegram announcing his wife's serious illness. Taking the night train home he reached Paris in the early morning only to find that Mme Monod had just breathed her last. In this double tragedy the afflicted family has surely the sympathetic affection of all our readers.

\* Mrs. Greig's little son.—EDITOR.

## PASTORAL WORK IN NEWARK HALL.

BY PASTOR GEORGES MIGOT.

The past year has been a good one for our Friday evening meeting at Boulevard Voltaire. I think we have had an average attendance of between 70 and 80. They are nearly always the same persons for the most part, but I am very glad of it, as I like this meeting to retain its character of *Réunion Fraternelle* (meeting for mutual Bible study) rather than simply to become an evangelistic meeting. During the five years that I have worked at the Boulevard Voltaire, our friends have studied with me the whole Gospel of Luke and the Acts of the Apostles. I am now going through all the parables. These meetings form a link between our French Protestant Churches and the mission halls.

Those who are first attracted by the ordinary evangelistic meetings become regular attendants, then get to attend the *réunions fraternelles*, and finally, after a longer or shorter time, become members of the church of which the leader of this meeting is pastor. This has been my experience at the Boulevard Voltaire, and some of the most valuable members of my church come from my Friday evening meeting. During the year 1895 I have had the great joy of welcoming to the Lord's table ten regular attendants of the hall. And I can assure you, with all confidence, that the Lord has been at work in their hearts and has led them to a knowledge of salvation. Eight of them were formerly Roman Catholics, but irreligious, as alas ! are most of our countrymen, being too intelligent to remain in papal superstitions, and knowing no other form of religion. The two others were Protestants by birth, but had attended no church since their childhood.

Among these ten was a young woman whose marriage I solemnized four months ago. She is only twenty years old, but she is now at the Deaconess' Hospital suffering from acute rapid phthisis. The end is near and she knows it. Last Saturday I visited her, and this visit was indeed a means of grace to my soul, she speaks of her departure with so much calmness, her faith in her Saviour is so real. As I was leaving, she said : " Perhaps I shall never see you again on this earth, but I should like you to know that I am quite content to leave myself in God's hands. May His will, not mine, be done."

Madame Migot has also found three young women in the Voltaire Hall who are now members of her Young Women's Association at Ledru Rollin.

Two boys, whose parents frequent the hall, have joined my boys' day school. Madame Migot and I now superintend the Thursday school at the hall, which is attended by an average of 80 scholars and is not the least interesting part of our work.

Thus I am carrying on the pastoral work in this hall, as I believe was intended by the venerated Founder of the Mission.

## BROOKLYN AND NEWARK HALLS.

There has been a good deal of illness in the mission, this winter, in Paris, although the cases have for the most part been slight. Yet even these leave much weakness behind, unfitting us for our usual active work, or rendering it more fatiguing than usual. . . .

During the year 1895, having been appointed to take charge of La Villette Station in the Rue d'Allemagne (Salle Brooklyn), I have been there every Sunday afternoon to take the school and the evening meeting, and Mrs. Benham goes too. She also takes the Mothers' Meeting there on Monday afternoon, and a class for young women on Tuesday evening, besides playing the harmonium there on Thursday.

I have continued to speak at Voltaire (Salle Newark) on Wednesdays, though not so regularly as in former years, having been prevented by the multitude of other work. The meetings have been kept up fairly well throughout this year, and a number of new faces have taken the places of some I knew formerly. This is a good sign, for the old ones have gone to swell the Friday meetings, and those at Ledru-Rollin\* probably. We have a capital man at the door.

On Sundays, Mr. Soltau has taken my place at Voltaire, and is very pleased with the state of the work.

On January 7, I was present at the Christmas-tree *fête*. The hall was well filled with children and a few adults. I recognized many of the children, who behaved very well, and seem to be making good progress. They sang very well, led by Mme Migot.

M. and Mme Migot take the Thursday school, and Mlle G. Monod still superintends the Sunday school. Pastors Migot and Theodore Monod spoke and were much appreciated. I cannot convey to you the impression of the good that is being done in thus training, year after year, these young lives to love the Saviour and study His word. I cannot but hope that many of them are learning to love and serve the Good Shepherd and follow Him.

HENRY BENHAM.

---

\* Pastor Migot's Church, the old Huguenot Church, nursed back to life by the mission, and now, at last, independent of its fostering care, though forming the Church home of our converts in that quarter of Paris. See article on page 14.—EDITOR.



## **In Memoriam**

**Rev. Nathaniel Beach, D. D.**

"A Christian ancestry outranks all other aristocracies. It is an impressive thought, what an accumulation of *prayer* surrounds an infant at its birth in such a line!"—PROF. AUSTIN PHELPS.

Into a house and lineage, rich in naught but faith, was Nathaniel Beach born. Strongest, most cherished of the recollections of his childhood were his father's last words. We can imagine the little boy, silent, awe-struck, waiting his turn, as the dying father gave his last message to each one in the large family surrounding his bed, and added some gift to each.

No portion of the inheritance was assigned to the little lad. Some one suggested the omission. Turning a look full of love upon the child, his father replied, "I have given him to God, and God will take care of him."

Through the long life of eighty-five years Nathaniel Beach might have said, "Silver and gold have I none." Yet, who gives more to the Church of Christ than he who gives himself through years of toil and sacrifice?

At the age of sixteen he united with the Church. His pastor, the Rev. Dr. Ludlow, learning of his desire to educate himself for the ministry, sent him to his mother's in Kinderhook. Mrs. Ludlow gave him a home, while, to pay his school expenses, he found employment with a bookseller. The bookseller failed, giving to the boy, as his share of the assets, an old Latin grammar.

Subsequently, he received some assistance from a lady in Newark, and, later, in Bloomfield, N. J., where he had gone to find employment with a lady there who was a friend of Dr. Griffin, then President of Williams College. This lady not only wrote to Dr. Griffin in his behalf, but paid his expenses at Williams College until his last year.

Leaving college somewhat in debt, he obtained a situation as teacher in Dr. Dillingham's school, Pittsfield, Mass., receiving for salary three hundred dollars a year and board. And here in Pittsfield his daughter first addressed a mixed audience, beginning her wonderful, though brief, work for the McAll Mission.

After teaching a year and a half, Mr. Beach entered Andover Theological Seminary. Among his classmates were the late Dr. Thayer, of Newport, R. I., and Prof. Tyler, of Amherst, Mass.

While superintendent of the Sunday-school in the West Parish of Andover, he became acquainted with Miss Elizabeth R. Jackson, sister of the pastor of the West Church and teacher of the infant class of the school, and an officer in the Juvenile Missionary Society. Mr. Beach had desired to become a missionary, and had been accepted as a candidate by the



American Board. Miss Jackson consented to accompany him to some foreign land when he should have completed his studies.

"Man proposes, God disposes."

Miss Jackson's health so failed as to make missionary life impossible. God only knows the heart-pain of His children when the offering they would lay upon His altar may not ascend to Heaven. On the Other Shore will not such offerings be to us, as to the Marys the unused spices they had brought for their dear Lord's grave?

His first parish was in Millbury, Mass., where he was ordained November 22, 1837. His brother-in-law, Rev. S. C. Jackson, preached the sermon. There his two children were born—William Jackson and Elizabeth Rodgers.

The ill-health of his wife often hindered his work and filled him with discouragement. To his relief came his sister Anne, who was guardian angel of the household through years of patient labor and self-effacement. Without her loving ministrations, Elizabeth could not have left home for school, nor could Mr. Beach have borne the domestic sorrows which visited him. It was through her kindness that Elizabeth, in after years, was enabled to go to Paris.

Twenty years passed in the Millbury home. His next parish was in Little Compton, R. I., where the sea air wrought marvelous improvement in Mrs. Beach's health. Ten years he lived there, then ten in Woodstock, Conn. There his wife suffered a relapse and died January 9, 1870. There was brought for burial his only son, who died in Providence, R. I., January 8, 1871.

This son was unlike his father and sister in temperament—full of vivacity, ever bubbling over with irresistible mirth and drollery. As often happened, it was his very gifts, his charming social qualities, that in the end brought pain to his friends and loss to himself. Yet at last came gleams of hope for hearts that through long years had agonized in prayer.

Mr. Beach's second wife was Mrs. Maria Layman Haskell, who, during her widowhood, taught in Woodstock Academy. This proved a remarkably happy union, nor were they, in death, long divided.

Leaving Woodstock, a few years were spent in Mansfield, Conn. Then Mr. Beach, having passed his "threescore and ten," retired from the pastorate. A few years more in the quiet town of Chaplin, and then a pleasant house was offered to them in Norwich, Conn., and here kindness crowned the closing years of him who had known so much unrequited love and labor. The young people came almost daily to read to the aged minister. Friends sent daily offerings of fruit and flowers. Gifts were so sweetly bestowed as to bring tears of happiness and fervent thanksgivings to the Great Friend who inspired these givers. Every Sunday and every church conference evening, a neighbor took them in his carriage to the services. The beloved grand-daughter came often to "make

sunshine in a shady place." "Bright as a star," her grandfather wrote of her in his last letter. "At evening time," after the long day, dark with gusts of pitiless storm, it was "light."

In September he fell. After the fall, though he felt no local effect, he grew weaker, his cough increased, and was particularly troublesome at night. Through October he still spent his days downstairs in the sitting-room. Saturday, November 2d, he seemed better, sat at the breakfast-table and asked the blessing. About 5 p. m. he wished to lie down upon the lounge. His restlessness alarmed Mrs. Beach so, that she called in the physician, who directed that Mr. Beach should not be removed to his chamber on account of his great weakness. There the old man lay, praying at intervals all the night, audibly and with great earnestness. As the Sabbath began to dawn, his prayers grew shorter, the intervals longer. His last words were, in reply to Mrs. Beach's inquiry, "Do you know me?" "Why, my dear, good wife!" And in a few minutes more, as the sun rose on Sabbath morning, his freed spirit greeted his Lord. January 9th his beloved wife followed him.

Of Mr. Beach's character, some traits were kindness, sympathy, fidelity, constancy, but the most impressive was his *faith* unwavering; whatever storms beat upon him, whatever shipwrecks snatched his treasure from him, however deaf to his prayers might seem the Father in Heaven.

#### A WORD OF CHEER FROM AN EXPERIENCED WORKER.

BY THE REV. HENRY T. HUNTER.

I am glad to say that matters are looking very favorable in Salle Brooklyn (La Villette). Rest assured that I am an impartial observer.

There is an increased attendance. I see several old faces that were absent for some time. The Girls' Meetings and the Mothers' Meetings are coming up to the old standard. So are the Sunday and Thursday schools. M. Jacques, who is with Dr. Benham, seems to me a more than commonly earnest man.

Yesterday there were 110 at the Sunday school. As it is six weeks since Christmas, and it was a forbidding day, the number is most encouraging.

I hope no one will be discouraged in this blessed work. *It is of the Lord*, and will grow and prosper. If we are the Lord's servants, and are doing His work, we must have difficulties and obstacles, not to obstruct or defeat us, but to test us and compel us to victory.

Of one thing there can be no doubt, that there can be no better, no more promising, field for Christian effort. If I had a fortune I would spend a large part of it at La Villette.

"Be of good courage!" "I will trust and not be afraid." "The Lord God omnipotent reigneth."

PARIS, February 14, 1896.

## THE LA VILLETTE STATION.

By DR. HENRY F. BENHAM.

[With this letter from Dr. Benham to the Brooklyn Auxiliary (La Villette being "Salle Brooklyn") came a ground plan of the hall, a long, narrow room, opening on two streets, lighted only by a skylight, except for the *front* windows, the roof being supported by four pillars, two on either side of the skylight, which is about in the middle of the ceiling.]

It is not an ideal building, by any means, but we have never, during all these long years, succeeded in finding a better one within the limits of possible rental. It is eighty-five feet long by sixteen feet wide and nine feet nine inches high. It is divided by a thin partition into a large and a small hall. The small hall is about sixteen feet square. It abuts on the Rue de Meaux, a small street, and is used for the Wednesday evening meetings. The prayer-meetings are held here, and the infant class and formerly the mothers' meetings.

But the neighborhood is still so disorderly that boys frequently throw stones and mud at our shutters, and would often break the glass were the windows open; so we are obliged to keep the shutters closed, and the only daylight comes from the skylight in the large hall; so now the mothers' meetings are held under the skylight in the large hall.

This is sixty-nine feet long, but we generally shorten it to fifty-two by means of two dark red curtains drawn across the hall in front of one pair of columns. They contrast well with the light pea green of the walls and brown dado. On the wall are three large, bright red texts and several large Scripture pictures.

We had our Christmas-tree *fête* on Tuesday evening, December 31st. Pastor Nardin, of the Belleville Church, who often speaks in the hall, and is very friendly, gave us his Christmas-tree, and also sent fifteen yards of wreaths, which are hung in festoons all around the edge of the skylight and across the hall, etc. The skylight being in the form of a octagonal pyramid we could allow the tree to stand about thirteen feet high, which much added to its appearance. The children were ranged on closely-packed chairs on the Rue d'Allemagne side, the parents and friends on forms on the other side, having entered from the Rue de Meaux.

The curtains, of course, were looped back for the occasion, and the hall was well filled, with 180 children, 101 parents and friends, 11 of the Young Women's class and a few visitors.

When the lists were finally corrected and completed there were 131 children on the books entitled to presents. But not all equally so. Some had made 8/9 of the possible marks, while others had only been present a very few times. (We do not take their names until they can produce ten cards, show-

ing that they had been present ten times, or five with verses learned.) So, the better boys and girls had garments and books and toys, while those at the other end of the list had only *one* article each, and that small.

We began at eight o'clock in the evening. The children had learned three hymns by heart, which they sang very well. The infants had also learned a hymn and sang it fairly well. There were forty of them. Mr. Greig and Pastor Nardin gave two interesting addresses, which were well listened to. The young women sang two pieces.

About nine o'clock the distribution of the presents began and took nearly half an hour. As the children filed out each received an orange.

I trust that the influence of this *fête* will be for good in the hearts of the children, to whom the tree, brilliant with lighted candles and various sparkling ornaments, speaks of Christ the Light of the world, and God's great gifts to men.

The Mothers' Meetings have greatly prospered this winter. We have 41 women on the books, with an average attendance of thirty or more. Next Monday afternoon we are going to give them a little *fête* instead of the usual meeting. There will be some singing and playing. Mrs. Greig will bring some of her children, who are learning to play nicely on the violin. We shall give to each woman a small present, a shawl, a baby's dress, etc., or other little things. M. Jacques and I shall speak.

We have now several of the mothers of the school children who never used to come; and by visiting still more in the homes of the scholars (whose correct addresses we now have) we hope to win a number of families who rarely, if ever, attend our Hall.

---

#### EPERNAY.

Our school is going on excellently, with an average attendance of 100. It is true that for the last month we have had more than 150, but this is because of our approaching Christmas festival. Naturally, I cannot send them away, but I should be glad if they were less numerous.

We are very happy in the good attendance at the meetings. Our hearers are becoming regular attendants, and to see their seriousness and devotion one might believe oneself in a church. We love to believe that God will permit us to do good by this means.

We are grieved to know of the financial difficulties of the mission without being able to come to its aid. We are very poor, and are obliged to keep our small resources for ourselves,\* and even so, we have our own deficit. We are a branch of the Church of Rheims, but we can ask nothing more of the Presbyterial Council of that city, which is already making great sacrifices for the church at Epernay, for it receives nothing from the State.

J. CHARLIER, *Pastor.*

---

\*M. Charlier's own pastoral work.



## THE BOAT AT CERGY.

BY S. R. BROWN.

Cergy stretches itself across the river, and is connected by a bridge ; it contains 900 inhabitants, of which 100 only are school children. It has a large, unfinished church, and the English are blamed as the cause, as they are also charged with the incomplete condition of *Notre Dame de Pontoise* ; near the church is a very strong granary still mounted with a tower ; this, at least, is complete, for the monks of St. Denis, once the owners of the soil, stowed their *dimes* here, and it was pointed out to me they took the tenth sheaf of wheat in the harvest field, the tenth sack of flour from the mill, the tenth loaf of bread from the oven. I fear there was not much left for the flocks of St. Denis, after the shepherds had taken the *dimes*, for they alone had the right to grind wheat and bake bread.

But the Revolution came and changed all this ; now every man tills his own land, and so fertile is the soil and so industrious the farmers and their wives, that they raise three crops a year, and poverty is unknown. "Not one poor person in Cergy" was often told me.

In this prosperous village I spent five happy, useful days. The special feature here, as Mr. Huet informed me, was that "*Le Garde Champêtre*" occupied the first seat near the door, sent by M. le Maire to keep order.

During the singing of the first hymn, *M. le Curé*\* walked up the aisle ; he took his reserved seat, after bowing to the president, drew a hymn book out of his pocket, and joined in the singing.

When I announced my text he found the place, placed a paper in the book and took notes, and tarried after all were gone to ask questions. My last service was a memorable one, so Mr. Huet said. The priest prepared to take notes as usual, but he soon became so engrossed in the sermon as to forget his notes.

I noticed his steady, attentive gaze as I told the story of a robber condemned to death, in the morning going to execution, and how he whom men rejected as unfit to live on earth was deemed meet to enter Paradise with Jesus at night.

The crowd slowly passed away. The priest remained. Offering his hand, he said : "Thank you. Your last two sermons have done me good. You are like St. Paul, and only preach Jesus Christ and Jesus Christ crucified."

At Cergy, the good seed had a most receptive audience of well-to-do peasant farmers, and 60 Bibles and Testaments were sold and 190 hymn books.

Concerning the interesting story of the Boat-work in the February RECORD

---

\* It was at Cergy that the parish priest was so friendly, as narrated in last number and recalled in another article in this number.—EDITOR.



Mr. Brown writes: "I have seen the farmer's daughter four times since. Once at Persan, where we lunched together at the schoolhouse, Dr. Benham being also a guest. The next time at her own house with her father, step-mother and neighbors, at a cottage meeting held in her house. The last time, at New York Hall, I saw her come into the meeting, last Sunday, and she stayed to tea with our teachers. To lonely Protestants, buried in out-of-the-way villages, the Boat-house has been as life to the dead."

---

#### THANKS SUNDAY.

I gave and received thanks that day. I wish I could describe the day as the incidents occurred, but I have not a graphic pen.

I made a visit at 3 o'clock, en route for the meeting, and called on one of our earliest converts, Mrs. L., a good, not a wise woman. She was dressing for the meeting, her son, whom I called to see, had gone out on his bicycle, and Monsieur was dressing for a walk.

"Well, Monsieur L., where are you going; to the meetings?" I asked.

"Him!" cried the wife, "Oh! bah! never! never! L. will never come, Mr. B. Why, I have asked him one hundred times, and he never came."

"Don't you throw cold water on your husband. Let him talk to me; I have not come to see you." Then she declaimed against the poor husband, telling me no idle blood ran in his veins, but L. drank like a fish. It was she kept the house a-going.

I went over the clean, new apartment, praised it to the husband, who showed me round. And it deserved praise. Taking Monsieur's hand, I said, "I count on your returning my visit."

"Never!" said Madame, "Mr. Brown, L. will never come."—I went out as she added, "*A Bientôt!*"

The meetings were over and Madame came, saying, "You saw him! Oh! think, my husband came—you saw him—I saw you look him full in the face." But I had not seen him. Then she was loud in her thanks. "Oh! thank you!" was repeated as loud as "Never, never!"

---

I had seen a blind woman, her daughter, and her granddaughter, come in and sit down on a back seat. I hurried to them, lest the girl should escape. It was one of our stray lambs. She hung down her head; I said a few words to the sinful girl and told her I was glad to see her back. She never spoke.

The mother, poor mother whose heart had bled, *she* spoke. Her eyes shone, her face for once was radiant, and she thanked me more than I deserved. "Your prayer brought her home," she said, "and she is come home!" Poor mother, almost forgetting the sin in her joy to get the prodigal home again.

I went back to the desk ; the groups were formed, the lessons began ; when I noticed a young man at the door, with a mother and child. Thinking they wanted to see me, I went towards them. The woman withdrew, as if ashamed to see me, and the man came forward, and said, by way of introduction, "Is Mme Ulrich here?"

"Do you know her?"

"I am her son-in-law.

"Oh ! no," I said; "she has not a son-in-law."

"Monsieur ! there is my wife."

The young woman, somewhat abashed, came forward, saying ; "We were married yesterday by Pastor Leroy, St. Germain;" then showing me her fine baby, "he was baptised at the same time. *Nous sommes en règle* (we are all right) now. It is much better." Marriage had covered all the past. Well, I was thankful. She is one of our old scholars, one of our girls over whom we had grieved. I was glad to find they attended the McAll Mission at St. Germain, and I promised to go and see them.

That the day after the marriage they turned up, was pleasing to me.

---

Another gleam of sunshine is marked in my diary. Mlle A., the new Bible-woman, was late for tea. We had to commence, as I must leave at seven o'clock for Ternes (Salle Beach).

When she came in she was excited and said: "One of the women in her class had asked 'What must I do to be saved?' They had prayed alone upstairs and Mrs. L. was saved." For four years this woman had attended the meetings at another mission, and was told if she came on Sunday afternoon to our meeting, she would hear words whereby she could be saved, so she came and entered into God's kingdom.

The four years' teaching had not been lost.

One soweth, another reapeth. Our dear friend had reaped that on which she had bestowed no labor. God gave the increase ; and thus we labor on.

S. R. B.

---

A private letter from the President of the Synodal Commission of the Free Church Union of France, Pastor Hollard, has this to say : "I gladly take this opportunity to testify to the intense and unanimous sympathy of our churches with the McAll Mission, a mission in which many of our own pastors are working. I myself have had the privilege of being associated in the work almost since its foundation. I had a most grateful affection for Dr. McAll, and my friends of the Free Church, as well as myself, are well satisfied with the excellent choice made in his successor, Mr. Greig."

## LAGNY.

Lagny, where the *Salle* which some of us fondly call our station is located, is one of a group of villages numbering in all about 7,000 inhabitants. The district of which this village is part was—in the days of persecution—a refuge for some of the noted Reformers.

The truths they taught, although for some time past apparently dead in the hearts of the people, were only slumbering; for when in 1893, the Mission Boat moored at the quay the villagers flocked in throngs to listen to the pure Gospel of the Lord Jesus.

So intense was their interest that they at once sent a petition, numerously signed, to the Board of Direction of the McAll Mission, asking that a station should be permanently established here.

The funds of the Mission were so low that although only the small sum of sixty dollars was asked to pay the rent of a room—the furnishing of the room and maintaining of the services being volunteered by a church in a village eleven miles distant—yet, sad to say, the modest petition had to be refused.

Two years ago, during his tour in this country, Mr. Greig spoke of the painful fact, and the amount was at once pledged by a gentleman who heard the story. On returning to France, Mr. Greig found that one hundred dollars would be needed, and the additional sum was made up by persons in several churches.

On January 6, 1895, a most enthusiastic opening service was held at number 9 Rue St. Denis, Lagny. The weather was intensely cold, but the Hall was crowded.

The fruits have been most gratifying. Three months after opening, a family of eight persons had been raised from a life of degradation, and one of them was seeking admission to the church. In December last Mr. Greig sent two ladies to visit the Hall, and they reported most cheeringly of the work. The answers given by the children in the Sabbath school show excellent work on the part of both teachers and scholars. Some of the children are sent more than three miles that they may benefit from the school. A family who have become dissatisfied with Romish teachings are now preparing to join the Protestant Church.

Two weeks ago Mr. Greig forwarded the following note from Miss Lowe:

On Sunday, February 23d, I was asked to go and play at the evening meeting held at *Lagny-sur-Marne*. You know, doubtless, that Lagny is some distance from Paris; however, by taking a quick train at the *Gare de l'Est* it is possible to do the journey in less than an hour. Having taken the 7.13 p. m. train, I arrived at Lagny about 8 o'clock. \* \* \* A woman who had traveled with me said she was from Lagny, so I took her as a specimen of the population. She seemed a nice, cheerful kind of person.

On coming out of the station, I found myself quite in the country. \* \* \* Fortunately, it was a beautiful evening, clear and frosty. The moon was doing her very best to make Lagny look inviting and picturesque. Turning to the left and crossing the railway I found I was close to the river Marne, which in spite of the leaflessness of the trees on its banks, was looking exceedingly pretty in the clear moonlight.

As I was crossing the bridge the woman who had traveled with me overtook me. \* \* \* I asked her if she had been to our Hall. She said, "No," but seemed very interested to know about the meetings. After I had explained a little what was done at the meetings she exclaimed, "Oh! it is the Protestants who work there." When I answered, "Yes, it is," she did not seem to lose any of the interest she had at first shown. We said "*au revoir*" at the corner of the street, and I was soon at the door of the Hall, which was opened to me by a man who looked quite out of the ordinary run of our doorkeepers.

He bowed me into the Hall most politely. I wondered if he were not one of the speakers, but I soon found out who he was. M. Guibal, who has charge of the Hall, and is pastor of a church in a neighboring village, told me that this man had been a great help to him in many ways. He comes every Sunday fourteen kilometres to "do the door" at the Sabbath-school and the evening meeting. He is a simple working man, but at the same time a real working Christian. Last year, in spite of the intense cold, he never missed being at his post. Not only was he there, but he *stayed outside the door the whole time*, so that no one should pass the Hall without being invited to come in. He is not paid for the work he does. He has a sincere desire to be of use, and helps a great deal in the distribution of tracts, and often manages to have a little talk with some of the people who do not care to come into the meeting.

The Hall itself struck me as being very clean and cheerful. The white-washed walls, relieved with texts made on white calico with red and black letters, looked nice and serious. The windows were painted white, the chairs, too, were white, in short, everything gave one the impression of cleanliness. The people themselves looked well-to-do and cheerful, not at all like the tired, white-faced people we get in the Paris halls. M. Guibal told me that they were mostly shopkeepers and not badly off. \* \* \*

At 8.15 the meeting was opened. There were about thirty people present. There were the chemist and his sister-in-law (both of them help in the Sunday-school), the hairdresser and his wife, etc.

I was very much struck by the clearness and strength of the voices in the singing of the hymns. Everybody took part. It was a real pleasure to play for them, there was so much heartiness in it all. M. Guibal read Luke vii:

36-50. Everybody listened very attentively. I could see that some of the people were hearing for the first time of Christ's great love and tenderness for sinners. One man seemed immensely pleased by the way in which Christ dealt with Simon; his eyes twinkled and he rubbed his hands in an appreciative way and looked as though he would have liked to say aloud "*C'est bien fait pour lui.*" (Good for him!)

During the singing of the second hymn quite a band of young men came in. The man at the door told me that they were staying at the hotel next door. They had heard the singing and said they would like to come in for a few minutes. They stayed until the very end.

M. Guibal spoke very simply and earnestly on the passage he had read. The people seemed to understand and some of them nodded approval. At the close of the address, prayer was made and another hymn was sung, everybody shook hands and went away except six or seven girls. I spoke to some of them. They told me they all came to Sabbath-school and liked it very much. One of them, a nice, bright-looking girl, has been quite won for Christ during the past year. She looked so happy, giving out the hymn books at the meeting and then keeping the smaller girls in order. Two little girls who had been sitting close to me came and shook hands, saying, "*Nous sommes Protestantes.*" They seemed very proud of it.

There are about forty children who attend the school in spite of the efforts and menace of *M. le Curé*. At Christmas-time there was a *fête* given to the children and of course a Christmas tree. It was the first time any one had seen anything of the sort at Lagny, and all were greatly pleased.

I am very glad I was able to go to Lagny. There is certainly something to be done here and I trust Monsieur Guibal will be much encouraged in his efforts to evangelize.

C. E. F.

---

#### ROUBAIX.

We had our Christmas festival on December 26. A well-filled tree, with the usual present for each one, an orange, a cake and a cup of coffee—so much for the material part.

Singing—much good singing—short addresses, short stories, a little piano playing—so much for the spiritual part.

What I cannot define or describe is the intense attention, the evident pleasure, the peace which breathed from this festival. I was moved to tears. Some of our personal friends, whom we had invited for the occasion, felt the same spirit, and could not say enough about the way the people sang.

I gather around me every Monday evening the women of the Mothers' Meeting. Thanks to this meeting our evening meetings are more largely



attended. The women bring their husbands. This is an unexpected result. There is a notable change in many of the women—a very real change. One woman, Mme L., who has been cruelly tried in many respects, has found peace and consolation in Jesus. Another, Mme W., has asked to join the church, and the pastor, M. Monod, has visited her.

An aged friend of seventy says that the day of the Mothers' Meeting is the most beautiful of the week. She is very ignorant, still she has made some progress.

Mme L., a young wife, who alas! is consumptive, and who has been much tried by her husband, has had the joy of bringing him to the evening meeting. She said to me last Thursday, with an expression of radiant delight, that her husband was not nearly so cross, and that he stayed at home evenings instead of going out to drink.

LOUISE ROMBEAU.

---

#### GIVING AMONG FRENCH PROTESTANTS.

[From the *Huguenot Quarterly*.]

Nothing is more misleading than generalization upon the Christians of any country, or of any district. It is certain that the impression has gone abroad that French Protestants are not generous, and such an impression is not altogether groundless. The French earn their income by francs and not by dollars. Accordingly, it is by francs they give, and not by dollars. Still, it is a remarkable fact that, ten years ago, M. Westphal Castelmén estimated the annual gifts of French Protestants for philanthropic and religious work to be nearly \$1,000,000. That would be a large sum for seven or eight hundred thousand nominal Protestants. A report read before the Synod of the Free Church of France states that the average annual gifts of the members of that church is 39 francs, 75 centimes, or nearly \$8. These figures do not include gifts for philanthropic or missionary purposes.

We could relate many striking instances of giving among French Protestants—both the extremely poor, and those of great wealth, but we will mention only two.

A young boy of one of the stations of the *Société Evangélique* of Paris entered as apprentice clerk into a large commercial house in Paris. After five months of work he received a present of a 20-franc piece, on account of good work. His parents allowed him to use his gift according to his good pleasure. On the following Sunday, he gave it to the missionary, saying that he would be happy to devote it to God's work.

The other extreme is represented by a rich giver whose generosity has been admirably sketched for us by Pasteur Gout, of Versailles. "There is a

lady," he says, "who, beside being a member of a church in Paris, is very much attached to a second church located near her villa in the suburbs of the same city, and she has a deep interest in an Italian church in the vicinity of her Italian palace. Neither the woman herself, nor the church registers, reveal the amount of her gifts, but without doubt, she gives 20,000 francs to these three churches. They are, also, churches which, because of the memories of family or friendship, she largely supports:—the church in her husband's birth-place, the church where her marriage was celebrated, the church where the preacher, Bersier, made his beginnings in Paris, have all a share in her gifts according to their needs. When it is proposed to build a church, to reconstruct another, to buy a parsonage, she gives from 30,000 to 60,000 francs. Naturally, her gifts are solicited for all the great Protestant enterprises. Once she gave 90,000 francs for a house of apprenticeship, another time 30,000 for a popular circle. If there happens to be a great deficit she throws into the gap 20,000 or 25,000 francs.

"Besides her general gifts, she has her particular alms. With discretion she aids the proud poor, she grants a little relief to those in destitution, she gives, here clothing, there bread, gives without distinction to Catholics and Protestants, and puts the seal to her generosity by associating herself with any philanthropic work, whatsoever—such as a hospital, a disinfecting room, an orphan asylum, etc."

The national disposition to give may be inferred from the generosity of French Catholics. They, alone, give more for foreign Roman Catholic missions than all the Catholics of the world, outside of France, put together. Of the 6,500,000 francs contributed for that purpose in 1893, France provided 4,120,000 francs. The French are generous, and one may say that French Protestants could often give Americans lessons in generosity. It is not so much what we *give* as what we *spare* from our resources, which constitutes truest Christian giving.

---

In an article on The Evangelizing Committee of the Free Church, contributed to the *Huguenot Quarterly* by the Rev. Robert Favre, of Paris, describing the work of that committee, which is to help the weak Free Churches, especially in the way of reviving missionary activity, Mr. Favre says, "At Angers there are a church and two home mission halls, one of which is supported by the McAll Committee. The evangelist holds every week meetings in these two halls. Except a few young men brought up in the church,"—so he says—"all the new society came through these mission halls,"

## A VIEW BY AN OUTSIDER.

[Rev. S. R. Queen in *The Presbyterian*.]

The few Protestants in this Roman Catholic country are busily at work. The McAll Mission \* \* \* is doing a good work in the cause of evangelical religion, and is eminently worthy of the support of Christians in America and all over the world. One of its largest meetings is held at Salle Rivoli, in a central part of the city. The room seems particularly adapted to the needs of a chapel, and one is led to inquire how the mission provided itself with so complete a place, ornamented with so many large plate-glass mirrors. The room is more than three hundred years old. \* \* \* A hundred years ago it was a rendezvous of the Revolutionists; then it was a notorious dance hall, and again a place of assembly for anarchists and socialists; so that it is now said, "Everybody in Paris knows Salle Rivoli." Here Pastor Brown, an Englishman, preaches every Sabbath afternoon, and Mrs. LeGay, an American lady, conducts a Mother's Meeting every Wednesday afternoon. It was a sight, mingled with feelings of sadness and delight, to see one of these meetings, attended by more than two hundred women of what is sometimes called the lowest class in Paris—sadness that women should ever be so ignorant and degraded and poor; delight that now, through the religion of Christ, they are being saved from sin and taught to care for and help themselves. Pastor Greig, President of the McAll Mission Association, preached in a hall in Rue Royale, near the Madeleine, where many of the gayest people of Paris drop in of a Sabbath afternoon and hear the Gospel. While the large room is always filled, only a few are regular attendants. These faithful workers speak French as readily as native Parisians. Pastor Merle D'Aubigné, son of the historian, conducts the work among the rag-pickers, unskilled laborers and people of no particular occupation, in one of the poorest sections of the city to the extreme southeast. Some of his people live in small vans, and some of them in Cité Jeanne d'Arc, a large single-roomed tenement, capable of accommodating three thousand people. We never shall forget our Sunday evening visit to the salle in which he preached.

A novel feature of the work is the *Bon Messenger*, a chapel floating on the Seine and its tributaries, halting about three weeks at each village. It is conducted by Mr. Huet, a converted priest, and his wife, who is also a convert from the Roman Catholic Church. With their two bright little children they make a happy family in their unique apartments on the *Bon Messenger*. Gospel meetings are held every evening, the pastors in Paris giving themselves five days each to the work. We attended a meeting one evening recently while the Mission Boat was at Cergy, a very old village on the River Oise, in a fertile agricultural region of country about twenty miles west of the centre of

Paris. The Chapel Boat, with seats for one hundred and sixty, was crowded much beyond this limit. It is not necessary to advertise the services, beyond the presence of the Boat, to always have a large attendance. About half the audience was men. Not one woman wore a hat or a bonnet, but while many of them came and went bare-headed, most of them wore a colored handkerchief bound tight about the head like the custom of the colored people in the South of our country. Several boys sat on the steps and low platform of the pulpit. The congregation presented a picturesque and interesting sight. The most perfect order prevailed. Pastor Brown preached an earnest sermon on "The Grace of Our Lord Jesus Christ." All paid the most respectful attention, and seemed to drink in every word as if listening to a strange story. An American lady played the organ, and, by the way the people sang the sacred songs, many of them our Gospel hymns translated into French, no one would suspect that they had never heard them until two weeks before. Neither had they heard the Gospel until then, as the preaching of the priests in this region is said to be about the Virgin and the Church. One of the pastors says of the people with whom he has come in contact here, "nominal Roman Catholics," he calls them: "They do not know much more about the Bible than about the Vedas; the words of Jesus are as new to them as those of Socrates or Marcus Aurelius." It was a surprise to the workers that the village priest, a pleasant man about forty years of age, attended all the meetings, took a deep interest in the sermons and asked many questions of the preachers. Soon after the meetings began, he requested the preacher in charge to tell the people, all belonging to his parish as a matter of course, to get the New Testament and to read it. He set them a good example by always bringing his French New Testament along with his Latin Bible. The pastors say it is very inspiring to preach the Gospel to such people, who, however hardened they may be, are not "Gospel hardened." Surely the good seed thus sown will bear fruit.

Intemperance is gaining a fearful foothold among the lower classes of people in France and Switzerland. Their most favorite and a most deadly drink is absinthe, a distillation from a plant growing in the mountains of Switzerland. Catholics and Protestants are uniting in a vigorous movement against this evil.

There are about twenty thousand students in Paris, and nearly three thousand of them are from England and America; most of them are in painting, sculpture, music and architecture. The Rev. Dr. Paden, who is here to preach to them for a time, was enthusiastically received by a considerable audience in a studio in the "Latin Quarter," and the interest in his presence and the number in attendance each Sunday evening are on the increase. Thus the Gospel, so familiar to these bright and interesting young men and young women in their homes, is heard by them in Paris.

# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM JANUARY 15, TO MARCH 15, 1896.

## NEW HAMPSHIRE, \$3.50.

Great Falls—S. Robitsek. . . . . \$3 50

## MASSACHUSETTS, \$1,061.51.

Boston Auxiliary . . . . . \$850 00  
Easthampton Auxiliary . . . . . 46 00  
Pittsfield " . . . . . 165 51

## CONNECTICUT, \$886.13.

Farmington—First Congregational S. S. . \$31 68  
Hartford Auxiliary . . . . . 220 00  
New Haven " . . . . . 570 45  
Norwich " . . . . . 30 00  
Winsted " . . . . . 34 00

## NEW YORK, \$3,906.40.

Buffalo Auxiliary . . . . . \$39 90  
Ithaca—W. Miss. Soc'y . . . . . 10 00  
Mt. Vernon—Y. P. S. C. E. Ref. Ch . . . 2 50  
New York Auxiliary . . . . . 3,269 50  
Rochester " . . . . . 175 00  
Troy " . . . . . 409 50

## NEW JERSEY, \$970 51.

Hamburg—Mrs. A. Guyot . . . . . \$5 25  
Morristown Auxiliary . . . . . 101 14  
Newark " . . . . . 505 15  
Plainfield " . . . . . 359 00

## PENNSYLVANIA, \$2,653.50.

Bellefonte Auxiliary . . . . . \$25 00  
Easton " . . . . . 15 00  
Lancaster—Mrs. R. H. Jenks . . . . . 1 00  
Philadelphia Auxiliary . . . . . 2,503 50  
" —E. W. L. . . . . 25 00  
Wilkes-Barre Auxiliary . . . . . 84 00

## DELAWARE, \$255.15.

Du Pont Memorial. . . . . \$225 00  
Wilmington Auxiliary . . . . . 30 15

## MARYLAND, \$430.50.

Baltimore Auxiliary . . . . . \$430 50

## WASHINGTON, D. C., \$157.50.

Washington Auxiliary . . . . . \$157 50

## OHIO, \$128.20.

Dayton Auxiliary . . . . . \$128 20

## INDIANA, \$393.75.

Indiana Auxiliary . . . . . \$393 75

## ILLINOIS, \$203.14.

Chicago Auxiliary . . . . . \$203 14

## KENTUCKY, \$25.00.

Louisville Auxiliary . . . . . \$25 00

## KANSAS, \$2.50.

Wichita Auxiliary . . . . . \$2 50

## FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the  
sum of                      dollars.

## FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following  
described property.



# Entertaining and Instructive Publications

Issued by

## THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK

**William Farel, and the Story of the Swiss Reform.** By Rev. WM. M. BLACKBURN, D. D. 12mo. Pp. 357, 75 cts.

In this volume we have a narrative of the life and times of William Farel, the forerunner of Calvin. The great Genevan Reformer owed much to this learned, earnest and holy minister of Christ, and repaid the debt by a lifelong friendship.

**Those Dark Days; or, The Diaries of Two Netherland Girls.** By HELEN C. CHAPMAN. Illustrations. 16mo. Pp. 288, 75 cts.

A story of the times of Prince William of Orange, depicting the sufferings of the Protestants from the bitter persecutions of the Spaniards under Alva. The story is given in the form of the diaries of two girls, yet is based upon historic facts.

**About Mexico, Past and Present.** By HANNA MORE JOHNSON. Fully illustrated. 12mo. Pp. 410, \$1.50.

This book goes back to the time of the ancient Toltecs and Aztecs, and then comes down through the bloody days of the Spanish Conquest and the later history of the struggling Republic to the present. The work of missions receives due notice. The narrative is based upon the most recent authorities.

**In Geneva, England and France.** By MARY C. MILLER. Illustrated. 16mo. Pp. 352, 75 cts.

This volume tells the story of the Reformation in Geneva, England and France. Here we learn of the Waldensians, of John Wickliffe, of Tyndale, of Cranmer, and much of the interesting narrative of the life of John Calvin, whose memory Presbyterians honor so highly. Our young people should study such books that they may know the origin of their own Church.

**Grandmother Morris' Bundle.** Stories of the Reformation in Denmark, Scotland and Spain. By MARY C. MILLER. Illustrated. 16mo. Pp. 320, \$1.00.

The stories about Denmark and Spain will be new to many who know something of the Reformation in other lands.

**Bible Work in Bible Lands; or, Events in the History of the Syria Mission.** By Rev. ISAAC BIRD. With Map and many Illustrations. 12mo. Pp. 432, 75 cts.

A full and deeply interesting narrative of the replanting of the gospel in Bible Lands by American Christians.

**Beggars of Holland and Grandees of Spain.** A History of the Reformation in the Netherlands from A. D. 1200 to 1578. By J. W. MEARS, D. D. Illustrated. 16mo. Pp. 477, 75 cts.

This valuable work gives a deeply interesting account of the early struggles against Romanism, commencing before the time of Luther, following all along down through the reigns of Charles V. and Philip II., and ending with the thrilling narrative of the hardships and battles of the "Beggars of Holland" against the "Grandees of Spain."

**Traditions of the Covenanters; or, Gleanings Among the Mountains.** By Rev. ROBERT SIMPSON. **First Series.** 18mo. Pp. 216, 50 cts. **Second Series.** 18mo. Pp. 281, 50 cts. **Third Series.** 18mo. Pp. 224, 50 cts. Illustrated.

These volumes contain an interesting record of the sufferings of the Presbyterians of Scotland, in former times, for conscience sake. Everybody knows enough of their faith, patience and persecutions to make him anxious to know more. The love of incident and heroism which is so strong a passion in the human mind will also find its gratification in these narratives.

**Sunrise Kingdom, The; or, Life and Scenes in Japan, and Woman's Work for Woman there.** By Mrs. D. CARPENTERS. With Illustrations. 12mo. Pp. 408, \$1.00.

A picture of seven years of missionary life in Japan. The author had unusual opportunities of gaining access to the homes and hearts of this interesting people, and diligently improved them.

**Ryhoves of Antwerp, The.** By ANNETTE LUCILLE NOBLE. 16mo. Pp. 312, \$1.00.

A historical tale, the scenes of which are laid chiefly at Nürnberg and Antwerp, and the characters illustrate the persecutions suffered by Lutherans in Germany and Holland during the 16th century.

**Missionary Exercises. No. 1.** 12mo. Pp. 192, 30 cts.

Prepared by experienced workers connected with the Woman's Foreign Missionary Society to meet the demand for "Missionary Exercises" for Sabbath-schools and Mission Bands. It contains concert exercises, responsive readings, poems, recitations and the like.

**Missionary Exercises. No. 2.** 12mo. Pp. 192, 30 cts.

For the use of Sabbath-schools and Mission Bands. Consisting of responsive readings, dialogues, selections in prose and poetry. Arranged by the Woman's Foreign Missionary Society of the Presbyterian Church.

**Missionary Exercises. No. 3.** 12mo. Pp. 192, 30 cts.

A well-arranged collection of responsive readings, dialogues, and recitations for Mission Bands and Christian Endeavor Societies.

**Bible Light on Mission Paths.** 12mo. Pp. 192, 30 cts.

Prepared for use in missionary meetings of women and young people, and in monthly concerts.

**Little Talks to Little Missionaries.** By LUCY RANDOLPH FLEMING. Twelve 32mo. tracts. 8 pp., 10 cts.

**Progress of Christian Missions.** A Hand-Book for use in the Family, Sabbath-School and Mission Band. By Rev. FRANCIS ALLEN HORTON. 32mo. Pp. 40, 5 cts.

An outline history of Christian missions from the great commission of Christ down to the present time, in the form of questions and answers.

Address orders to

JOHN H. SCRIBNER, Business Supt.,  
1334 Chestnut St., Philadelphia.

Or any of the Depositories or Booksellers representing the Board.

# AMERICAN McALL ASSOCIATION

## OFFICERS

### President

Mrs. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City.

### Vice Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio.	Mrs. O. J. DEARBORN, Indiana.
Mrs. J. V. FARWELL, Illinois.	Mrs. MURRAY SHIPLEY, Southern Ohio.
Mrs. FELIX R. BRUNOT, Western Pa.	Mrs. M. B. TAYLOR, Florida.
Mrs. FRANCIS WAYLAND, Connecticut.	Mrs. LAWRENCE MYERS, Central N. J.
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. EDWARD HAWES, Vermont.
Mrs. W. H. FENN, Maine.	Mrs. OLIVE T. VAUGHAN, Wisconsin.
Mrs. J. K. STICKNEY, Dist. of Columbia.	Mrs. GEORGE E. MARTIN, Missouri.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. HENRY A. DUPONT, Delaware.
Mrs. F. W. OWEN, New Jersey.	Mrs. ANDREW COWAN, Kentucky.
Miss ANNA L. DAWES, Western Mass.	Mrs. JAMES G. VOSE, Rhode Island.
Mrs. SAMUEL M. VAIL, Northern N. Y.	Mrs. J. WARREN GODDARD, N. Y. City.
Mrs. J. S. BERRY, Maryland.	Mrs. DAVID WINTERS, Kansas.
Mrs. H. N. PAUL, Eastern Pa.	

### Board of Directors

#### *Term Expires 1896.*

Mrs. J. LEWIS CROZER, Upland, Penn.  
Mrs. JOHN R. WHITNEY, Bryn Mawr, Penn.  
Mrs. WM. BUCKNELL, Philadelphia, "  
Mrs. JAMES F. STONE, " "

#### *Term Expires 1897.*

Mrs. JOHN F. KEEN, Philadelphia, Penn.  
Miss HOCKLEY, " "  
Mrs. W. R. NICHOLSON, " "  
Mrs. C. A. LONGSTRETH, " "

#### *Term Expires 1898.*

Mrs. LOUISE S. HOUGHTON, New York.  
Miss ALETTA LENT, " "  
Mrs. D. W. McWILLIAMS, Brooklyn, New York.  
Mrs. G. W. B. CUSHING, E. Orange, N. J.

### Treasurer

Mrs. ABRAHAM R. PERKINS, W. Upsal Street, Germantown, Philadelphia.

### Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, West Philadelphia.

### Recording Secretary

Mrs. A. H. FETTEROLF, Girard College, Philadelphia.

### General Secretary

Miss CAROLINE REMINGTON, 1710 Chestnut Street, Philadelphia.

### Auditors

LEWIS H. REDNER.

W. W. ARNETT.

# THE McALL MISSION IN FRANCE:

Founded in 1872 by the late Rev. R. W. McAll, D. D.

known as

## *Mission Populaire Evangélique de France.*

*Paris and its Environs, Versailles, Sèvres, St. Lagny-sur-Marne, Germain, Creil, Marseilles, Nice, Cannes, Le Cannet, Grasse, Corsica, Algiers, Lyons, Bordeaux, Boulogne-sur-Mer, La Rochelle, Rochefort, Lille, Roubaix, Cherbourg, St. Etienne, Saintes, Cognac, Toulouse, Montpellier, Cette, Beziers, Poitiers, Châtellerault, Angers, Nantes, Grenoble, Calais, St. Quentin, Montmorin, Montmorillon, Chôlet, Roanne, Thiers, Auxerre, Rheims, Tonnerre, Rennes, Alençon, Lorient, Quimperlé, Bruai, Epernay, Liéven, Limoges, Aurillac, Brest, Varedes, Sotteville-Rouen, Clamecy, Tulle, Vic-sur-Aisne, St. Fortunat, Vermelle, Lourches, Lens, etc.*

*Hon. President:*

M. LOUIS SAUTTER.

*Committee of Direction:*

*Director and Chairman:*

Rev. C. E. GREIG, M. A.

*Vice-Chairmen:*

Pasteur B. COUVE

Rev. E. G. THURBER, D. D.

*Secretary:*

M. E. J. ROUILLY.

*Finance Secretary:*

M. W. SOLTAU.

*Correspondent and Visitor for the Provinces:*

Dr. HENRY J. BENHAM.

Rev. H. E. NOYES, D. D.

M. E. REVEILLAUD

M. L. RIEDER

M. J. de NEUFVILLE

M. G. MONOD

Pasteur H. MERLE D'AUBIGNÉ.

OFFICE OF THE MISSION:

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris.

Bankers: Mess. MONROE & CO., 7, Rue Scribe, Paris.